REMARKS
ON
Dr BATTIE'S
Treatiſe on Madneſs,

1191.c.1.
3

BY

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O Major, tandem parcas, Inſane, minori.
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ADVERTISEMENT.

MADNESS is a diſtemper of ſuch a nature, that very little of real uſe can be ſaid concerning it; the immediate cauſes will for ever diſappoint our ſearch, and the cure of that diſorder depends on *management* as much as *medicine*. My own inclination would never have led me to appear in print; but it was thought neceſſary for me, in my ſituation, to ſay ſomething in anſwer to the undeſerved cenſures, which Dr. Battie has thrown upon my predeceſſors.

ERRATA.

Page 1. line 9. has given us—*dele* us.
2. line 25. *for* though *read* if.
8. line 17. *for Anaſchar* read *Alnaſchar*.
Ibid. line 24. *for* ſtruk *read* ſtruck.
12. line 19. *for* may *read* muſt.

SECTION I.

Of the definition of Madneſs.

AS I do not agree with the author of the *Treatiſe on Madneſs* in his firſt poſition, that this diſtemper is as * *little underſtood as any that ever afflicted mankind*, ſo neither can I aſſent to the reaſons he has aſſigned for the † *defect of our knowledge* in this matter.

Aretæus, one of the moſt ancient writers in phyſick, has given us a deſcription of this diſeaſe, in terms preciſe and elegant. We find in him an exact account of all the various ſymptoms, that are commonly obſerved in the different ſtages of it; indeed *Aretæus*, and other authors of antiquity, have, like ſome of the moderns, ſuppoſed cauſes that never exiſted; this foible excepted, they are by no means to be contemned; for they thoroughly underſtood the nature of this diſorder, however defective they may have been in the management of it.

The firſt reaſon given for this defect of our knowledge is, that the ‡ *care of lunaticks has*

* p. 1. † p. 2. ‡ ibid.

been

been entruſted to empiricks, or at beſt to a few ſelect phyſicians, moſt of whom thought it adviſeable to keep the caſes, as well as the patients, to themſelves. Let the quacks be anſwerable for their own conduct; but in favour of the *ſelect phyſicians* I can ſafely affirm, that they kept their patients to themſelves, in no other ſenſe than as the gentlemen of the faculty uſually do, excepting, that the nature of this diſtemper, and the intereſt of the patient, require particular caution and reſerve.

By the *few ſelect Phyſicians*, I preſume are intended the Phyſicians of *Bethlem Hoſpital*, whom I conſider it as a duty incumbent on me, to defend againſt any injurious reflections. Thoſe within our remembrance were men no leſs remarkable for their honour and integrity, than diſtinguiſhed by their ſkill and experience in their profeſſion; they did not diſcover any marks of that ſelfiſh diſpoſition, imputed to them, or *thought it adviſeable* to keep the publick in ignorance for their own private advantage. They made uſe of no mean arts, either to procure patients, or to keep them. And though the nature of their buſineſs required ſecrecy, yet their method of practice was open and publick; they freely gave their opinion, whenever applied for, either at a con-

conſultation or in writing. Nor did they ever pretend to any particular noſtrum, or make uſe of * *antimonial vomits, ſtrong purges, and hellebore, as* SPECIFICALLY *antimaniacal.* Though they did not publiſh their thoughts on a diſtemper which was more immediately the object of their care, that was not owing to any deſign of keeping their manner of practice a ſecret, but that they thought it diſingenuous, to perplex mankind, with points that muſt for ever remain dark, intricate, and uncertain.

The ſecond reaſon given for the *defect of our knowledge*, is the want of a † *preciſe definition.*

The author's definition of madneſs, as well as I can collect it, is this; ‡ *the perception of objects not really exiſting, or not really correſponding to the ſenſes*, is a *certain ſign of madneſs; therefore* DELUDED IMAGINATION *preciſely diſcriminates this, from all other animal diſorders.*

Definitions are of no uſe, unleſs they convey preciſe and determinate ideas; and if this be one of the right kind, I am very unfortunate in not being able to comprehend it. It is certain the *imagination* may be *deluded* where there is not the leaſt ſuſpicion of madneſs, as

* p. 2. † p. 3. ‡ p. 4, and 5.

by drunkenneſs, or by hypochondriacal and hyſterical affections; there may be real madneſs where the *imagination* is not affected; ſo that a *deluded imagination* is not in my opinion the true criterion of madneſs. The *judgment* is as much or more concerned than the imagination, and I ſhould rather define madneſs to be a *vitiated judgment*, though I cannot take upon me to ſay that even this definition is abſolute and perfect.

Aretæus in his deſcription of madneſs has the following remarkable ſentence; * "ὅιδε μὲν "γὰρ παραισθάνονται, καὶ τὰ μὴ παρέοντα ὁρέουσι δῆ- "θεν ὡς παρέοντα, καὶ τὰ μὴ φαινόμενα ἄλλῳ κατ "ὄψιν ἐνδάλλεται· ὅι δὲ μαινόμενοι ὁρέουσι μόνως ὡ "χρὴ ὁρῆν, ὐ γιγνώσκουσι δὲ περὶ αὐτέων ὡς χρ "γιγνώσκειν." *Theſe men* (the *melancholy*) *are miſtaken in their perception, they ſee objects that are not preſent, as if they were preſent, and they fancy they ſee what appears to no other perſon: whereas, thoſe who are furious, ſee exactly as they ought, but do not judge of objects as they ought to judge.* That is, they ſee right, but judge wrong. This obſervation, though not univerſally true, may very properly be applied to the manner in which madmen are frequently affected; and is ſo far

* *Aret.* p. 38. edit. *Oxon.* per *Wigan.*

of uſe, as to ſhew, that even the antients obſerved more faculties of the mind to be vitiated than one. Indeed this is ſufficiently proved by the terms made uſe of by writers of different nations. *Tully* in his * *Tuſculan* diſputations remarks, that the *Greek* language wanted words to denote the peculiar differences of this diſeaſe, in which point he thinks the *Latin* tongue ſuperior to the *Greek*, diſtinguiſhing between *inſania* and *furor*, the laſt of which he calls *mentis ad omnia cæcitas*. Other writers have termed it *mentis alienatio*. The *French*, though they apply the words *foû* and *folie* indiſcriminately to madneſs and folly, have yet many expreſſions extremely proper, and deſcriptive of this diſtemper, *alienation*, *derangement d'eſprit*, *perdre l'eſprit*, *perdre la raiſon*, *perdre le jugement*; from whence we may fairly conclude, that the abovementioned *definition*, which attributes the whole of this diſeaſe to any one faculty of the mind, taking no notice of the reſt, is by no means a true *definition*.

From the obſervations I have had the opportunity of making on this diſtemper, I am pretty certain, there is no caſe in which the *judgment* is not vitiated; there are many, in

* Lib. 3.

which

which both *that* and the *imagination* are visibly hurt; ſome, in which the firſt is affected, and the laſt, as far as we can determine by appearances, untouched.

Can we ſay the *imagination* is more *particularly* affected or deluded, where not only *that*, but every other quality, which diſtinguiſhes a man from a brute, except a few unconnected incohærent words, ſeems totally obliterated? When we ſee a man for months (I may ſay years) together, not ſuffering even a rag of cloaths on him, lying in ſtraw; and without ſhewing any ſigns of diſcontent, or attempting to do miſchief, maintain an inviolable ſilence againſt all the applications of perſuaſion and force; what reaſon have we for calling this a *deluded imagination?* Thoſe who have been ſo happy as to recover from this ſtate, deſcribe it no otherwiſe than a total ſuſpenſion of every rational faculty. Their recovery ſeems like the awaking from a profound ſleep, having ſeldom any recollection, or at leaſt a very confuſed one of what has paſſed during their illneſs.

There is beſides theſe another ſpecies of madneſs, of a very dangerous kind, in which the *imagination* does not ſeem to be any way concerned.

High

High ſpirits as they are generally termed are the firſt ſymptom of this kind of diſorder; theſe excite a man to take a larger quantity of wine than uſual, (for thoſe who have fallen under my obſervation in this particular, have been naturally very ſober) and the perſon thus affected, from being abſtemious, reſerved, and modeſt, ſhall become quite the contrary; drink freely, talk boldly, obſcenely, ſwear, ſit up till midnight, ſleep little, riſe ſuddenly from bed, go out a hunting, return again immediately, ſet all his ſervants to work, and employ five times the number that is neceſſary; in ſhort, every thing he ſays or does, betrays the moſt violent agitation of mind, which it is not in his power to correct; and yet in the midſt of all this hurry he will not miſplace one word, or give the leaſt reaſon for any one to think he *imagines* things to exiſt, that really do not, or that they appear to him different from what they do to other people: they who ſee him but ſeldom, admire his vivacity, are pleaſed with his ſallies of wit, and the ſagacity of his remarks; nay his own family are with difficulty perſuaded to take proper care of him, until it becomes abſolutely neceſſary from the apparent ruin of his health and fortune. Nobody can doubt that this is

real

real madneſs, and yet it is giving a very unſatisfactory account of the thing, to call it a *deluded imagination.*

Though I ſhould allow the *imagination* to be the ſeat of the diſtemper, it would not follow that a DELUDED *imagination* is the proper definition, becauſe it concludes too much; by taking in every delirium ariſing from fever, or from other cauſes: the truth of which is exemplified in the ſtory of * *Alnaſchar*; however, ludicrous it may ſeem to produce it on this occaſion, it is nevertheleſs a ſtrong proof in ſupport of what I have advanced; for the author in this ſtory has with great good ſenſe as well as humour given us a lively picture of a DELUDED *imagination*, without the leaſt ſuſpicion of inſanity. Anaſchar *had laid out all he was worth in glaſſes which he was to ſell again, with the money which theſe goods will bring, ſays he, I ſhall purchaſe jewels, and at length, become a rich merchant, marry the viſir's daughter, but am reſolved to keep her in proper ſubjection; having ſaid this, upon the firſt exertion of power, he ſtruk the glaſſes down with his foot, and put an end to all his viſionary expectations.*

* Vid. Spectator, No. 535.

Before

Before I leave this ſubject, I cannot help expreſſing my ſurprize, that a gentleman ſo ready to cenſure the inaccurate manner in which the generality of mankind expreſs their thoughts, ſhould be ſo careleſs in a matter that requires the greateſt preciſion. In one paragraph madneſs is called a * *deluded imagination*, in the next † *falſe perception*, and *perception* is either confounded with, or not ſufficiently diſtinguiſhed from *ſenſation*; yet I cannot think theſe three the ſame; for how cloſe ſoever the connection may be between *ſenſation* and *perception*, there is certainly a very wide difference between either of them and *imagination*.

SECTION II.

Of the ſeat, the ſuppoſed and real cauſes, and the ſalutary effects of natural ſenſation.

THE *ſeat*, *cauſes* and *effects* of *natural ſenſation*, take up no leſs than four ſections of the *treatiſe*. There would not be the leaſt objection to an *inveſtigation of this kind*,

* P. 5. † P. 6.

could it be done in ſuch a manner as to advance our knowledge: but if after all, we can diſcover nothing more than that the medullary ſubſtance is the *ſeat*, and the nerves are the inſtruments of *ſenſation*, I can ſee no benefit that is likely to ariſe from it. Whether *ſenſation* itſelf is owing to preſſure, or whether preſſure is only the remoter cauſe, and there may be ſtill required a * *different juxtapoſition of the medullary particles previous to the immediate cauſe*, is a point I ſhall very readily ſubmit to be ſettled by thoſe who are inclined to † *fight in earneſt with ſhadows.*

Nor am I any way deſirous of entering into a diſpute whether the nerves are tubes containing a fluid, or ſolid fibres acted upon by various cauſes; but as the queſtion is by no means ſo far ſettled, as this author would inſinuate, I ſhould not look upon it as a ‡ *ſolemn confutation of chimæras* only, ſhould any one endeavour to produce good reaſons in favour of the ſolidity of the nerves; neither on the other hand, ſhould I think thoſe, who have maintained a contrary opinion, deſerve the ſevere cenſure of *inſanity*; as many of them have approved themſelves expert anatomiſts, good phyſicians, and great philoſophers.

* P. 25. † P. 16. ‡ Ibid.

While

While this point remains ſo undetermined, it is no wonder if we ſhould ſometimes be guilty of * *inaccuracy*, when we are ſpeaking of the nerves, or the diſeaſes which do, or ſeem to affect them.

Weakneſs of nerves, whatever objection is made to it, is a common phraſe, and conveys to us a known idea, without leading us to conſider whether it † implies, that *ſenſation itſelf is owing to the looſe cohæſion of the material particles which conſtitute the nervous ſubſtance*, or not. And notwithſtanding the great ‡ *danger of blending the moſt diſtinguiſhing property of animal nature with inanimate matter*, I am very much afraid we muſt ſtill make uſe of it, until ſome more exact author than has hitherto appeared, ſhall ſupply us with a better. Though I will not take upon me to defend the accuracy of this expreſſion, I ſee no reaſon why this gentleman ſhould be ſo offended at it, who has not ſcrupled throughout his work to uſe the § *ill-conditioned ſtate of the nerve*, ‖ the *diſuniting and breaking in pieces of the nervous ſubſtance*, it's §§ *imperfection*, and *degeneration*, as if they were terms perfectly un-

* P. 17. † Ibid. ‡ Ibid.
§ P. 34. ‖ P. 38. §§ Ibid.

 derſtood,

derſtood, and to which mankind had affixed certain ideas.

We have now got over this *enchanted ground*, and are coming to the *real* cauſes of natural *ſenſation*, which however * *perplexed to the too curious enquirer*, are † *clear in idea to the modeſt obſerver, and fully to be accounted for, at leaſt to all uſeful intents and purpoſes, as any phænomenon whatever.* Although this may very poſſibly be the caſe, I would ſtill adviſe the reader in his peruſal of ‡ this ſection to paſs over the § *ſeven conſiderations on cauſes*, and ſome other paragraphs, leſt he ſhould be reckoned to have more *curioſity* than *modeſty*. Afterwards indeed we meet with nothing but what is extremely plain, and of which I believe few have doubted; || we are informed that *before an external object can create any ſenſation whatever, it muſt produce ſeveral intermediate effects, viz. motion, impulſe, and preſſure.* ¶ *Preſſure*, we are told, *cannot be imagined without ſome alteration in the former arrangement of thoſe material particles which conſtitute the nervous ſubſtance*, and ** farther than this we are not allowed to penetrate.

* P. 19. † Ibid. ‡ Sect. iv. of the treatiſe.
§ P. 21, and 22. || P. 24. ¶ P. 25.
** P. 26.

The

The *ſeat of ſenſation*, the *ſuppoſed and real cauſes of it*, having afforded little amuſement, and in my opinion as little real knowledge, I was in great hopes a relation of it's * *ſalutary effects* would make us ſome amends, as theſe are points of general concern, and in which every one has an intereſt; but even here I muſt own myſelf greatly diſappointed; for I can diſcover nothing new and entertaining, except the ingenious manner in which theſe are accounted for; this I muſt confeſs is ſo ſtriking, that I cannot paſs it by without notice.

The firſt of theſe *ſalutary effects* is very common, and what I ſhould have imagined every one to have been perfectly well ſkilled in, it being nothing more than *eating* and *drinking*, which it ſeems were intended for the relief of thoſe † *agonizing ſenſations*, *hunger and thirſt*. It is amazing what an advantage a man of learning has over the ignorant; for while the one ‡ *looks no farther than the actual pleaſure which accompanies the ſtifling ſuch ſenſations*, he who is § *ſkilled in the animal œconomy*, *knows not only the efficient and coercive cauſes which torment him to ſuch good purpoſe*, but is at the ſame time fully ſatisfied, that they were deſigned ‖ *by the Author of nature for the*

* P. 27. † P. 28. ‡ P. 29. § Ibid. ‖ Ibid.

refection

refection of the human body; and perhaps it is from hence that phyſicians, who are ſuppoſed to be well ſkilled in the animal œconomy, have been generally eſteemed connoiſſeurs in theſe articles; but the latter part of the paragraph informs us of a thing I ſhould ſcarce have believed even of this degenerate age, which is, that there are ſome people ſo unaccountably idle, that were it not for * *hunger and thirſt, they would not give themſelves the trouble of opening their mouths, much leſs by hard labour earn food wherewith to fill them.*

Reſpiration, or the † *introduction of freſh air into the lungs*, is the next effect of *ſenſation*; this it ſeems is of equal advantage to both learned and unlearned, and performed by both with equal eaſe, and herein no man ſuffers by idleneſs, becauſe he can by no means ‡ *omit* the performance of this neceſſary office let him be ever § ſo *careleſs* or *obſtinate*.

As to the third, namely *exerciſe*, I ſhall not at all diſpute it's being neceſſary for the preſervation of health; but according to the peculiar ſenſe in which the word *anxiety* is uſed throughout this ſection, it plainly carries this ridiculous meaning with it, that a man who eats and drinks with the beſt appetite, who

* P. 29. † Ibid. ‡ P. 30. § Ibid.

enjoys

enjoys a free reſpiration, and uſes all voluntary exerciſe of the body, is one of the moſt anxious uneaſy mortals upon earth, of which his appetite, his reſpiration, and his frequent exerciſe are all ſtrong ſigns.

SECTION III.

Of anxiety and inſenſibility.

AS the diſcovery of new diſeaſes enlarges the province of the phyſician, the Faculty are under great obligations to the author of the *Treatiſe on Madneſs*, who has furniſhed them with no leſs than two in one * ſection.

The *anxiety* often obſerved in fevers and other diſorders is very well known; but this cannot be what is here meant: I preſume reſtleſſneſs and inquietude, not uncommon ſymptoms at the beginning of madneſs, may be intended. How *anxiety* in any ſhape ſhould be *miſtaken* for madneſs is to me unaccountable, nor did I ever meet with ſuch a notion but in † this treatiſe.

It is ſaid to ariſe from ‡ *diſordered, not deluded ſenſation*; this ſubtle diſtinction on ſo intricate a ſubject is not quite ſatisfactory, and I

* Sect. vi. † P. 5. ‡ P. 33.

could have wiſhed we had been favoured with a more plain account of a diſtemper, which is ſaid to be frequently attended with the * *fatal conſequence* of *ſuicide*. It is not impoſſible but my ignorance in this point may ariſe from the little regard I have hitherto paid to metaphyſical enquiries, in which I have generally obſerved much labour uſed to cover the want of real knowledge. In order therefore to be better informed, I have ſelected ſuch paſſages as ſeem to ſtand moſt in need of being explained; theſe I have drawn out, and have ſome thoughts of propoſing them as prize queſtions, (in imitation of the *French*) to the academicians of *Bethlem*, where it is among the *ſenior recluſes* only that I can expect to find any one, who is able to reſolve them all.

I. † *If the quantity of concomitant affection, is not proportionate and therefore not in all reſpects correſponding to the natural quantity of it's real cauſe, will it not have ſome deviation from abſolute truth?*

II. ‡ *Is the ill-conditioned ſtate of a nerve inhærent in the internal, proper and unknown conſtitution of the medullary ſubſtance? or is it from the defect, or loſs of thoſe membrane*

* P. 37. † P. 34. ‡ Ibid.

which

which envelope and ſheathe the ſeat of ſenſation?

III. * *What is the common ſhare of ſenſibility a nerve is endued with in a body cloathed with ſkin?*

IV. † *Will the ſenſation of the nervous or medullary fibres, though they continue the ſame, be in a reverſe proportion to the cohæſion of thoſe minute particles, which conſtitute the ſolid and elaſtick fibres?*

V. ‡ *Whether nerves, that are pillowed with fat, ſoaked in lymph, or ſtifled by obſtructed veſſels, can or do receive a proper, that is a ſenſible impulſe from external objects forcibly and rightly applied, although the nervous ſubſtance itſelf is in it's internal conſtitution fitted for the efficacious reception of ſuch external impulſe?*

Notwithſtanding theſe queſtions may be eſteemed very curious, I cannot but think they come far ſhort of the clear and accurate deſcription given of theſe new diſtempers. One way, in which they are ſaid to be produced, has ſomething in it ſo extraordinary, and ſo very new in phyſick, it is at leaſt upon

* P. 35. † Ibid. ‡ P. 39.

that account worthy our attention. * The STRAINING *or looſening the ſolid parts of human bodies frequently render thoſe bodies liable to be violently affected*; which violent affection is *anxiety*. This † *anxiety* by STRAINING *the inſtruments of ſenſation may produce inſenſibility*; this laſt *ſtrain* muſt undoubtedly be of great ſervice, for we afterwards find that *inſenſibility* is a kind of ‡ *negative happineſs*, or a ſtate *rather to be envied than lamented, at leaſt by thoſe who are troubled with a too lively ſenſation*, that is *anxiety*.

I ſhall conclude this ſection, with the author's account of theſe diſtempers in his own words, as beſt capable of conveying his meaning.

That I may be fairly underſtood, I ſhall ſuppoſe myſelf, for example, to be troubled with this § *habitual diſeaſe of anxiety*, and inſtead of diſpatching myſelf, determined firſt to conſult a learned phyſician; to whom after having told my caſe, I will ſuppoſe myſelf to ſay; pray doctor what is the cauſe of this *anxiety?* why ſir, ¶ *it may be owing to the too great or too long continued force of external objects*, ‖ *or to the ill-conditioned ſtate of the nerve.*

* P. 36. † P. 38. ‡ P. 93. § P. 37.
¶ P. 34. ‖ Ibid.

* *This ill-conditioned ſtate of the nerve may be inherent in the internal proper and unknown conſtitution of the medullary ſubſtance, or it may ariſe from the loſs or defect of thoſe membranes which ſheathe the ſeat of ſenſation.* But † *whatever cauſe it is owing to, it chiefly diſcovers itſelf in an agonizing impatience obſervable* OF *black* November *days,* OF *eaſterly winds,* OF *heat, cold, damps,* &c. Dear doctor, I thank you, juſt my caſe; you have hit it exactly,—but after this agonizing impatience goes off, I am as it were in a kind of *inſenſibility*, from whence proceeds that? that ſir, nothing eaſier to be accounted for; that ‡ *may proceed from the anxiety that preceded*; or § *from the too cloſe texture of the fibres that compoſe thoſe integuments which ſheathe the nervous ſubſtance*; ‖ or it may be owing to *the internal unknown conſtitution of the ſubſtance itſelf*; but ** *whatever cauſe it is owing to, it's ill effects are very obvious.* It is eaſy for the reader to imagine, that this learned account of my phyſician, affords juſt as much ſatisfaction to my mind, as relief to my diſtemper.

* P. 34. † P. 36. ‡ P. 38. § P. 39. ‖ P. 38. ** P. 39.

SECTION IV.

Of the cauſes of Madneſs.

THAT part of the treatiſe which I propoſe to examine in this ſection, does *really* and truly treat of madneſs; where no doubt we ſhall meet with great perſpicuity, and ſound reaſoning, nothing ſyſtematical, nothing built on idle theory or weak ſuppoſition, nothing but what is the reſult of diligent and faithful obſervation. Yet here, even here, alas! the *unknown cauſe* like the *Anima* or *Archæus* of other philoſophers is ſtill too prevalent; though I muſt confeſs it is in one inſtance at leaſt introduced to good purpoſe, and were it brought in for no other reaſon than to account for *original madneſs*, it would be harmleſs enough.

Of what uſe it may hereafter prove to have thus divided madneſs into * *original* and *conſequential* is not my buſineſs to enquire at preſent. The firſt of theſe is entirely the doctor's invention it never having been mentioned by any writer, or obſerved by any phyſician.

* P. 44.

What

What is the cauſe of *original* madneſs? it is unknown. What the ſymptoms? there are none. The method of cure? it admits of no cure, unleſs * *nature has a mind to recompence a little it's ill-conditioned fate by a perfect recovery without our aſſiſtance and beyond our expectation.*

However ſtrange this account of *original* madneſs may appear, I ſhould have been glad if the whole firſt ſection on *the cauſes* of madneſs had been as eaſy to be underſtood; for I cannot help ſaying, that far the greateſt part of it ſeems not to be the object of *vulgar apprehenſion*, though there is an attempt to explain it by ſome very familiar alluſions; the firſt of which, viz. † *ſtriking a man on the eye*, it may be proper to mention, becauſe it is a proof of what I before advanced with regard to definition; for if a violent blow on the eye excites the ſame idea of fire in the imagination, as real fire would do, if it acted upon the ‡ *material particles of the medullary ſubſtance of the optick nerve in a man awake*, when the idea is referred to a wrong cauſe, the error does not lie in the *imagination*, but in the judgment.

If by an attempt to diſcover the cauſes of madneſs we were led to any thing, that in our

* P. 61. † P. 42. ‡ Ibid.

practice

practice might prove a relief to those who labour under this distemper, it would be well worth our utmost endeavours to succeed in it; nay though it were not attended with so great a blessing, yet it would be something to say in it's favour if it afforded the mind any thing that deserved the name of a rational amusement; but by all I have been able to make out of the three sections on the *causes* of this disease, I do not find we discover more of them than we did before of the cause of *sensation*; for *pressure*, we are told, excited sensation, and here it is said to excite madness.

In ascertaining the causes of *sensation* and *madness*, the consequence of a mistake in either is by no means the same; the first, being only a speculative point, though in the discussion of it we should lay too great a stress upon conjecture, yet all the inconvenience arising from thence, would be very inconsiderable: but in fixing the *causes of madness*, we ought to be extremely cautious not to admit any, but such as we have the greatest reason to believe are certainly true; because in this case our mistakes may prove detrimental, and even fatal; as this is therefore a point of some moment it will be necessary to consider it with greater exactness.

Whether

Whether *original* madneſs ariſes from an * *internal diſorder of the nervous ſubſtance*, is beneath all ſerious conſideration; I ſhall therefore paſs over this queſtion; and proceed to the diagnoſtick ſigns, by which we are to diſtinguiſh this kind of madneſs, from *conſequential*; and it is very obſervable that when we endeavour to point out the difference between them, *fear* operates more than *reaſon*.

I. † *There is ſome reaſon to* FEAR *that madneſs is original when it neither follows, nor accompanies any accident which may be juſtly deemed it's external and remoter cauſe.*

The reaſons in general aſſigned for madneſs are ſo deceitful, that I believe we do not know the true cauſe of the diſtemper in one third of thoſe unfortunate perſons, who are intruſted to our care; we ſhould not therefore rely too much on private opinion and conjecture; it ſometimes approaches by very ſlow degrees, it takes it's riſe, like many other diſeaſes, from ſmall beginnings; and though it is certain that the effect did immediately follow the cauſe, yet it's firſt attack having paſſed unnoticed it is no wonder, it ſhould afterwards be referred to

* P. 43. † P. 59.

a wrong cauſe, or be ſuppoſed not to have ariſen from any. This is more generally the caſe when madneſs is ſaid to have been cauſed by love or drink, which are much oftener the *effect* than the *cauſe* of it.

II. * *There is more reaſon to* FEAR *that, whenever this diſorder is hereditary it is original.*

If *hereditary* madneſs be *original*, and we are allowed to judge from experience, we have no reaſon to apprehend that it is an incurable diſorder; for *hereditary* complaints of this nature are as often treated with ſucceſs, as when they ariſe from a *known cauſe*.

III. † *We may with the greateſt degree of probability affirm, that it is original, when it both ceaſes and appears afreſh without any aſſignable cauſe.*

This as well as the firſt reaſon may and moſt probably does ariſe from want of exact obſervation. Is it not ſtrange that a diſeaſe ſhould be thought leſs curable, becauſe it has already been relieved by nature without the aſſiſtance of art? or, why is *madneſs* to be ſo

* P. 59. † P. 60.

par-

particularly diſtinguiſhed from other diſtempers, many of which ceaſe and appear again without our being able to aſſign the real cauſe? It is a complaint the moſt liable to a relapſe even where the cauſe is known, and why may it not ceaſe *ſpontaneouſly* without being ſtiled *original*, when we afterwards find that * *ſudden ſpaſm* where it is mentioned as the occaſion of *conſequential* madneſs, may *ſpontaneouſly abate with all it's maniacal conſequences?*

I ſhould never have taken ſo much notice of this chimerical diſtemper, had it not been for the terrible doom pronounced againſt it, *that it is not to be cured*; by which means it muſt often happen, that a perſon labouring under madneſs (ſhould he chance to be attended by a philoſophical phyſician) muſt be abandoned as an incurable for no other reaſon, but becauſe it has pleaſed this gentleman to create a new diſtemper under the name of *original* madneſs.

Again, † *original madneſs is in itſelf very little prejudicial to animal life. For it is notorious that men really mad live as long as thoſe who are perfectly in their ſenſes; and whenever they ſicken or die, they like other mortals are attacked by*

* P. 65. † P. 61.

illneſſes that have no neceſſary connection with madneſs. It is very ſtrange that madneſs ſhould be thought little prejudicial to animal life, *becauſe* madmen are ſubject to other diſeaſes. That the generality of madmen are long lived, I take to be a vulgar error.

Although I do not remember to have ſeen more than four inſtances, where I could ſay the fury of madneſs was the immediate occaſion of death, I have great reaſon to believe that *madneſs* deſtroys two thirds of thoſe who are afflicted with it through life. They are very ſubject to apoplexies, and to ſtrong convulſions, which frequently end in death, beſides other chronical and lingering diſeaſes brought on by obſtinacy, the uſual unhappy companion of this diſorder; we may indeed find among them ſome inſtances of long life, but they are far from being ſo numerous, as to juſtifie our calling it a common caſe: it is the lot of thoſe only whoſe mental faculties ſeem to be totally obliterated, and who ſhew little or no attention to any thing that paſſes; this, joined to the regular manner in which they are obliged to live, will carry a ſtrong, healthy conſtitution to a great age; however theſe examples are not ſo common as is generally believed, but confined in a great meaſure

to

to thoſe, who have a fortune ſufficient to ſupply them with the beſt attendance.

Thus ends the hiſtory of *original* madneſs, and the difficulties that occur upon this ſubject muſt be aſcribed either to the uncertainty, or to our total ignorance of it's real *cauſe*.

But we ſhall be embarraſſed with no more inconveniencies of this kind, as we are now come to the conſideration of *conſequential* madneſs; for here we have no leſs than twelve *cauſes* to aſſiſt us, though like *Touchſtone*'s in the play, they are all *cauſes removed*; however, ſuch as they are, I ſhall beg leave to examine them, becauſe *this* diſtemper is allowed to be curable by art.

1, 2. * *Internal exoſtoſes of the cranium*, and an † *induration of the dura mater*, may poſſibly produce madneſs; but as they are caſes that, I preſume, ſeldom happen, and when they do are beyond our knowledge, and confeſſed to be out of our reach, it can be of no uſe to conſider them.

3. If real madneſs, not a delirium, ſhould be the conſequence of a ‡ *fracture* or *introſpreſſion of the ſkull*, or of *concuſſion*, I am afraid, all attempts to relieve it would be vain. I

* P. 62. † Ibid. ‡ Ibid.

never ſaw an inſtance of the firſt, and ſhall therefore ſay nothing about it; the laſt indeed, I have had frequent opportunities of obſerving, but do not remember to have ſeen it cured.

4. Although it might be queſtioned whether * *inſolation* be a proper term for what is here meant, I have no deſign to diſpute it's propriety in this place; but it would be kind in the author to inform his reader, whether it be from *anatomy* or *conjecture*, that we are authoriſed to ſay, the † *conſtituent particles of the medullary portion of the brain are quite deranged from their natural order by this cauſe of madneſs.*

5, 6. Here I muſt take the liberty to change the order in which theſe cauſes ſtand, and defer the conſideration of the ſix next, which depend upon *ſpaſm*, until I have enquired into the two laſt, viz. ‡ *gluttony*, or the *exceſs of eating*, and § the *defect of voluntary motion* vulgarly called *idleneſs*.

Theſe two vices are ſaid to occaſion madneſs; what another perſon affirms himſelf to have ſeen, I ſhould pay ſome regard to; had this been the caſe in the inſtances before us it would certainly have induced me to believe

* P. 63. † Ibid. ‡ P. 66. § Ibid.

the

they might have had ſuch an effect; but unleſs I ſee it myſelf, or have credible information of it from another, common prudence requires me to ſuſpend my belief. *Inactivity* or *indolence* is one very common *effect* of madneſs, but I cannot think it ever to have been the *cauſe*; *gluttony* does certainly produce variety of diſtempers; but as I have ſeen innumerable caſes of madneſs, and never yet met with one which was reported to have ariſen from either *gluttony* or *idleneſs*, I muſt wait for more convincing proof, before I can readily admit them as certain *cauſes* of madneſs.

The nature of ſyſtem is ſo bewitching, that when once a writer becomes enamoured of it, he ſeldom fails to make his reaſon ſubſervient to his hypotheſis.

The learned author of the treatiſe is ſo very ſenſible of this foible, and the miſchief that may enſue from it in the practice of phyſick; that in moſt of his works he has very loudly and juſtly exclaimed againſt it: in that before us he has ſaid that *Theoriſts deſerve the ſuſpicion of inſanity*. I would therefore be cautious in advancing any thing, that might ſeem to imply he had unadviſedly been guilty of ſuch an error himſelf; yet I cannot perſuade

ſuade myſelf but that the doctrine of *ſpaſm* is liable to great ſuſpicion.

I do not think he has by any means clearly eſtabliſhed it as a cauſe of madneſs; nor is it made more intelligible or leſs ſyſtematical, by the notion borrowed from writers in ſurgery, of *tumours by fluxion* and *tumours by congeſtion.*

If I rightly underſtand his meaning (which I am afraid is not always the caſe) he ſeems to admit * that ſpaſm may of itſelf excite maniacal ſymptoms: if ſo why are theſe *tumours* introduced? † or if external objects can excite madneſs by immediate preſſure upon the nerves, I ſee no reaſon for the introduction of ſpaſm. He ſeems not inſenſible himſelf, of the difficulty that may attend his doctrine, for it is eaſy to obſerve he is not quite certain whether *ſpaſm* may not be the ‡ *companion* rather than *the intervening cauſe of delirious preſſure*; and indeed in the famous deſcription of anxiety, it is reckoned as one of it's § *morbid effects*: notwithſtanding all which, he concludes that the ‖ *neareſt known cauſe is ſtill the ſame*, that is *preſſure*; though this may very poſſibly be true, yet there is certainly a great deal of difference, between conſidering ſpaſm as the cauſe pro-

* P. 54. † Ibid. ‡ P. 54. § P. 37. ‖ P. 54.

ducing

ducing madneſs, or only as a ſymptom attendant upon it; ſince we are in the cure directed to apply medicines to it as a *cauſe*.

It may poſſibly be one of the effects of madneſs, but I ſhall doubt of it as a *cauſe*, until I ſee much plainer proofs of it than I have yet been able to find.

7, 8, 9. *Spaſm* eſtabliſhed upon no better foundation than this is ſuppoſed to be the *cauſe* of madneſs, and as ſuch is diſtinguiſhed into two ſorts; * one, *ſudden* and *impetuous*, occaſioned by *joy*, *anger*, *vinous ſpirits*, and *intoxicating drugs*; three of theſe may certainly produce madneſs, but the fourth does not, for the *effect* of *intoxicating drugs* ought not to be looked upon as any thing more than a temporary delirium, and for this I have the authority of † *Aretæus*.

10, 11. The more *gradual* and continued ‡ *muſcular conſtriction*, we are informed, ariſes from *long and uninterrupted attention to one thing*, from *deſpair*, *grief*, and the *gentle paſſion of love*; here I cannot help obſerving what ſeems to me another inſtance of the fondneſs for ſyſtem: *love*, when it is ſaid to produce *anxiety* only, is a § *turbulent paſſion pro-*

* P. 65. † P. 37. edit. Oxon. ‡ P. 65.
§ P. 37.

voking

voking perpetual tempeſts; but when it is introduced as the *cauſe* of the greater evil *madneſs*, the *turbulence* ceaſes, and it becomes * *a gentle quiet paſſion.*

12. Again, † *laxity* is introduced as *intervening between ſpaſm* and *delirious preſſure*: had it been ſaid, that *laxity occaſioned* this *preſſure*, we might with ſome reaſon have looked upon it as one of the remoter *cauſes* of madneſs if it is occaſioned by preſſure, but as the *delirious preſſure* muſt have exiſted before *laxity* could intervene, I do not ſee why it is to be ranked among the *cauſes*. I know very well that a total relaxation of the fibres, is one common effect of *melancholy*; but *laxity* as it is here mentioned, is as far above my conception as *ſpaſm*.

I much wonder that, in the enumeration of the cauſes of madneſs, two of the moſt obvious ſhould have eſcaped notice; ſudden frights, and obſtructions in women; the firſt hardly ever effectually cured, the laſt extremely difficult to be removed.

Should any one ſee this long liſt of *cauſes*, of which madneſs is ſaid to be the *effect*, would he not imagine that each *cauſe* produced invariably or at leaſt generally its parti-

* P. 65. † P. 66.

cular

cular *effect*? more eſpecially when he obſerves in the cure of this diſtemper, that peculiar medicines are adapted to each particular *claſs* of *cauſes*, would he not have reaſon to conclude that the madneſs ariſing from one, was of a different nature from that produced by another? or that joy and hatred occaſioned a madneſs greatly different in its appearances from that which aroſe from grief and love? yet if any one depending upon this doctrine ſhould think ſo, he would be miſerably deluded in his imagination, and a little experience would ſoon convince him, that although the cauſes differ as much as is poſſible, the diſtemper is ſtill the ſame; joy and hatred, love and grief, will occaſion a madneſs attended with ſymptoms ſometimes different, at other times exactly the ſame.

When drink is the *cauſe* of this diſeaſe, it ſhews leſs variation in it's *effect* than when it takes it's origin from any other cauſe; but this can only be ſaid when it follows a ſudden debauch; for if it happens after a long and continued courſe of drinking, there appears nothing particular, that will lead us to gueſs at the *cauſe*.

The immediate cauſes of madneſs are ſo very intricate, and ſo far beyond our compre-

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henſion, that we never can expect any ſatiſfactory account of them. Am I better acquainted with *ſenſation*, for being told that *preſſure* is the neareſt known cauſe of it? Or, if I have not ſome notion of delirious preſſure, am I likely to know more of madneſs, when I am informed it is the conſequence of *delirious preſſure?* Will the author venture to affirm that a paſſion of the mind, joy for example, does produce *madneſs* in the following manner? Joy occaſions a ſudden and impetuous *ſpaſm*, this cauſes tumours by fluxion, and from thence proceeds *delirious preſſure*, which is *madneſs*. Is this abſolute truth, or only conjecture? If it be not truth, it can never be of any ſervice, and may certainly tend to deceive us.

As an enquiry into matters ſo far out of our reach, cannot be attended with any real ſatiſfaction, we may employ our time to much more advantage, than in ſuch fruitleſs ſearches.

The effects of this diſtemper are plain and viſible, let us therefore direct our knowledge to relieve *them*, and make uſe of ſuch methods as are warranted by reaſon, and founded upon obſervation and experience; leaving the cauſes of this terrible calamity, which will for ever remain unknown, to ſuch as can fancy there is any amuſement in a diſquiſition of ſo unpleaſing a nature.

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SECTION V.

Of the regimen and cure of madneſs.

AS by *regimen* I preſume is meant the *management* neceſſary for the cure of madneſs, I am thoroughly ſenſible, it is a point of the laſt importance, and in which the judgment and knowledge of the phyſician are of the utmoſt conſequence.

If by the words * *eminent practitioner in ſuch caſes* the author means the late phyſician of *Bethlem*, the publick does not want to be informed, he was infinitely ſuperior to ſuch a news-paper compliment; to ſay he underſtood this diſtemper beyond any of his cotemporaries, is very little praiſe; the perſon who is moſt converſant in ſuch caſes, provided he has but common ſenſe enough to avoid metaphyſical ſubtleties, will be enabled by his extenſive knowledge and experience to excel all thoſe who have not the ſame opportunities of receiving information. He was a man of admirable diſcernment, and treated this diſeaſe with an addreſs that will not ſoon be equalled. He knew very well, that the *management* requiſite

* P. 68.

for it was never to be learned, but from obſervation; he was honeſt and ſincere, and though no man was ever more communicative, upon points of real uſe, he never thought of reading lectures, on a ſubject that can be underſtood no otherwiſe than by perſonal obſervation; phyſick he honoured as a *profeſſion*, but he deſpiſed it as a *trade*; however partial I may be to his memory, his friends acknowledge this to be true, and his enemies will not venture to deny it.

Management is univerſally allowed to be of the greateſt moment, but other perſons beſides the phyſician muſt be concerned in this part, though they are to act under his direction; it may therefore be expected, that what we meet with on this head will be ſuited to common capacities, that it may be rendered more uſeful to the publick in general.

Let us then obſerve the rules, that are laid down to direct us in this point.

* *People who are mad ſhould not be waited upon by their own ſervants, but confined at a diſtance from home, in a dry air, free from noiſome ſteams; where neither friends, nor enemies ſhould be allowed to viſit them, nor any one be ſuffered to play upon their paſſions; their unruly appetites*

* P. 68, and 69.

muſt

muſt be checked, their fixed imaginations diverted, their rooms and their perſons kept carefully clean; they ſhould have good plain victuals, not high ſeaſoned; their amuſements ſhould be various, and their employment indifferent.

In ſuch a manner is a doctrine of the higheſt conſequence in this diſtemper delivered, with a brevity, that would ſcarce afford matter enough for a lecture of five minutes; for even adorned with all the arts of circumlocution, ſo frequently to be met with in this performance, it ſtretches no farther than two pages, while the leſs important part of *medicine* takes up very near thirty.

Both reaſon and experience ſufficiently convince us of the neceſſity of *confining* ſuch as are deprived of their ſenſes; it is certainly of the utmoſt ſervice, and has reſtored many without the aſſiſtance of *medicine*; though I ſhould hardly think it ſafe to truſt to this alone.

Such confinement is more likely to be of ſervice abroad, than at home; and the country is preferable to the town for the opportunities it affords of uſing exerciſe, without the danger of being expoſed.

It is doubtleſs unreaſonable to appoint a ſervant to be his maſter's governor, nor are thoſe who are afflicted in this manner ever ſo well

or ſo eaſily managed as by ſtrangers, over whom they have no authority. They ſhould at firſt converſe with few. Great art ſhould be made uſe of in breaking all ill habits, and they ſhould be checked, if their converſation runs too much on one ſubject. The phyſician ſhould never deceive them in any thing, but more eſpecially with regard to their diſtemper; for as they are generally conſcious of it themſelves, they acquire a kind of reverence for thoſe who know it; and by letting them ſee, that he is thoroughly acquainted with their complaint, he may very often gain ſuch an aſcendant over them, that they will readily follow his directions. They ſhould be accuſtomed to obey, and though talked to kindly, it ſhould ſtill be with authority. They ſhould be uſed with the greateſt tenderneſs and affection, nor, were it poſſible to prevent it, ſhould their attendants ever be ſuffered to behave otherwiſe to them; when they do, they betray their truſt; much leſs ſhould they on any account endeavour to make them do what is required by frightening them, for though they may ſometimes compaſs their ends by ſuch means, it is never without danger, and has often added to the miſery of the unhappy patient.

It is likewiſe a good general rule not to permit their friends to viſit them, but would thoſe, who intruſt their relations to our care, put ſo much confidence in the phyſician, as to let him judge of the propriety, it need not be always rigorouſly obſerved; there are times, when ſuch viſits are highly detrimental, yet they may be ſometimes permitted without any bad conſequences, and I have frequently known them of ſervice; but all this ſhould be ſubmitted to the judgment of the phyſician; who, if he has that honour and humanity he ought to have, will act as much like a friend as a phyſician in ſuch deplorable caſes.

I ſhould ſcarce have thought it worth while, under this head, to have mentioned cleanlineſs as a neceſſary article, ſince nothing but the moſt groſs and unpardonable negligence, can leave any one to ſuffer by the want of it, in this, or any other diſtemper.

Little is to be ſaid with regard to diet, their meals ſhould be moderate, but they ſhould never be ſuffered to live too low, eſpecially while they are under a courſe of phyſick; they ſhould be obliged to obſerve great regularity in their hours; even their amuſements ſhould be ſuch as are beſt ſuited to their diſpoſition; but the employment here recommended

mended is certainly one of the moſt ingenious that was ever invented; it muſt be ſomething of * *an intermediate ſtate between pleaſure and anxiety.* Well indeed might the author add, *if ſuch there be.*

With regard to *management*, it is ſometimes of conſequence to know the *cauſe* of the diſorder; not ſo much to direct us in the choice of medicines, as in the manner of conducting ourſelves towards the patient: every one is not to be accoſted in the ſame manner, ſome are to be commanded, others are to be ſoothed into compliance, but we ſhould endeavour in every inſtance to gain their good opinion. It is impoſſible to be ſo full on this ſubject, as not to leave many things unſaid; much will depend upon the care and attention of the phyſician, whoſe method muſt vary according to the complaints of his patients; in this branch, neglect or ignorance will admit of no excuſe: and I am very ſure that *management* has not yet reached the perfection of which it is capable.

From theſe obſervations on *management* we might proceed to that of the cure of madneſs, in which *medicine* is concerned; if it were not

* P. 70.

for

for the new doctrine of *original* madneſs, which we are cautioned not to attempt the cure of as the *cauſe* of it lies beyond the * *reach even of our imagination*; nor ſhould we endeavour to remove the † *ſymptoms* or *ill-effects* of it, though *they ſhould lie within our reach, becauſe they are not dangerous either to the life, or health of the patient:* indeed *experience*, however inſtructive in other caſes, cannot furniſh us with a *ſpecifick* againſt a complaint, that never was heard of until this book was publiſhed; I am however glad to ſee the author is ſo ſanguine in his expectations, that this *ſpecifick is reſerved* ‡ *in nature's ſtore*, from whence, I hope, his deep reſearches may bring it forth to publick view, no perſon being ſo likely to find out the remedy as he who found out the diſeaſe.

Conſequential madneſs, happily curable by art, though brought on by ſo many different *cauſes*, will not ſuffer from the want of *medicine*; for here every thing that goes under that name finds a place; but application muſt be made in time, before § *the nervous ſubſtance is altered to ſuch a degree*, as to become *eſſentially and habitually unſound*; what is meant by the *alteration of the nervous ſubſtance*, to an *unſound*

* P. 70. † P. 71. ‡ P. 72. § Ibid.

ſtate,

ſtate, is beyond my comprehenſion; it approaches ſo near to the unknown *cauſe*, that I wiſh this gentleman, who has before taken the pains to explain to us what ought to be meant by *weakneſs of nerves*, had condeſcended to fix ſuch ideas to theſe expreſſions, as would have made them intelligible.

The cure of *conſequential* madneſs is not inferior to the reſt of the performance, containing many remarks very ſingular in their kind; the manner in which it's different ſpecies are ranged under their ſeveral *cauſes*, and the particular *medicines* adapted to each, would be of great uſe to us, and ſave an infinite deal of trouble were it poſſible to put it in practice; for by this method every thing would follow of courſe, when we were once made acquainted with what had been the *occaſion* of the diſtemper.

1, 2. *Internal exoſtoſes of the cranium*, or *an induration of the dura mater*, *cannot be prevented*, *nor does either caſe admit of relief*.

3. The * *trepan* we are informed is *peculiarly adapted to the removal of extravaſated fluids*, when they are the conſequence of a fracture. The † *ill effects of concuſſion are not eaſily prevented or removed, though concuſſion it-*

* P. 79. † Ibid.

ſelf

ſelf may be ſometimes prevented; if this gentleman has any receipt for that purpoſe, it would be of ſuch univerſal uſe, that it is not quite fair to keep it a ſecret; for it can ſcarce be imagined that he meant, it might be prevented by it's not happening.

4. * *Inſolation, is quite out of our power, but it's ſubject we have to deal with is not always ſo*; the meaning here, though ſo ſtrangely expreſſed, is nothing more than this; we cannot prevent the ſun from ſhining, but we may ſometimes remove a man out of it; or where that is not to be done, we may provide him *a proper integument*, i. e. a paper cap.

5. † *Spaſm, when conſidered by itſelf and abſtracted from irritation, or any external cauſe, admits of no method of cure ſuggeſted by rational intention.* This kind of *original ſpaſm*, for it ariſes from no apparent cauſe, though abandoned by *rational intention*, is not to be given up as deſperate; for we are in this caſe directed to apply to ‡ *ſpecifick remedies, whoſe anti-*

* Ibid. If it were worth while to criticiſe upon words, I do not think *inſolation* is a proper term; for as far as I can trace it out it means nothing more either in Latin or Engliſh, than expoſing to the ſun: nor do I remember to have ſeen it uſed in either language to ſignify the effect the ſun has upon bodies; this the Latins called *ſolatum*, and thoſe affected by it *ſolati*.

† P. 80. ‡ P. 80.

ſpaſmodick virtues experience alone has diſcovered; and it will be very hard, if we do not meet with ſome among theſe, that will ſerve our purpoſe; for moſt of the *materia medica* ſeems to be comprehended under the title of *antiſpaſmodick* in one part or other of this *treatiſe*.

6. The methods of cure propoſed in the ſixth claſs, being all of them uncertain, muſt be left to the * *ſagacity of the phyſician*; one caſe only excepted, which is recommended to the † *ſerious conſideration of our governors*; who are deſired to think of ſome remedy to prevent *the temporary but real lunacy*, occaſioned by the drinking of *vinous ſpirits*.

7. When madneſs ſucceeds *anger* or *ſudden joy*, the cure, it ſeems, is readily found, if we can but once perſuade ourſelves, it will ſucceed; for we are ‡ *at firſt to do* NOTHING OF ANY GREAT CONSEQUENCE *if the patient be not in immediate danger of his life — in hopes theſe paſſions and their muſcular effects will ſubſide of themſelves*; but if they ſhould not, and § ANCEPS REMEDIUM *be indicated, after ſufficient depletion and diminution of the maniacal preſſure* THEREBY *occaſioned, we are to have recourſe to the unaccountably narcotick virtues of the poppy*. And if notwithſtand-

* P. 82. † P. 83. ‡ Ibid. § Ibid.

ing

ing theſe judicious applications the caſe ſhould ſtill prove obſtinate, the phyſician is then to determine, * *how far it may be ſafe to ſubſtitute fear in the room of anger, or make ſorrow ſucceed to joy.* The firſt, I am certain, is dangerous, and the laſt contradictory to common ſenſe: a ſurgeon might as well pretend, that to break a man's arm was the moſt effectual cure for a broken leg.

The doctrine of ſubſtituting one paſſion for another is of very antient date, but I will never ſubſcribe to the errors of antiquity, in oppoſition to experience, reaſon and common ſenſe. It has indeed been known, that frights and paſſions of the mind ſuddenly excited, have produced very good effects in ſome caſes; but we are not from thence to conclude, that they ought to be preſcribed; for were the hiſtory of their good and bad effects fairly laid before us, we ſhould ſee the balance greatly on the ſide of the latter. When one prevailing paſſion has already proved too powerful, and the mind, obſtructed in it's operations, is become weaker from that cauſe, is it reaſonable to ſuppoſe that it will be ſo well able to bear the ſhock, or receive any benefit from the attack of another? it certainly will not; and I ſhould think

* P. 84,

there

there is reaſon to apprehend the moſt dangerous conſequences from an abrupt and ſudden alteration of the paſſions where we ſometimes ſee the mind violently agitated from mere trifles.

8. The eighth *remoter* cauſe of madneſs is another kind of *ſpaſm* which may be likewiſe ſtiled *original*. This contains nothing very remarkable, it is * *gradual, gentle, uniform, but more obſtinate* than the firſt; and is to be *relieved* or *as it were diverted* by *convulſion artificially excited* by *means of veſicatories, rough cathartick and errhines.*

9. † *Unwearied attention of the mind to one object, love, grief, and deſpair*, are ſuppoſed to be ſometimes the cauſe of this ſecond ſpecies of *ſpaſm*. Could an alteration of the paſſions be here effected by gentle degrees, we might more reaſonably expect ſucceſs from it than in the inſtances before-mentioned; but I have already ſaid enough on that head. The other remedy propoſed, I ſhould little have expected to have ſeen preſcribed by a phyſician: ‡ *bodily pain may be excited to good purpoſe, and without any the leaſt danger.* Though *bodily pain* in general be here recommended, I preſume that only is meant which ariſes from

* P. 84. † P. 85. ‡ Ibid.

medicinal

medicinal application: but can any man think of laying on * *bliſters* and *cauſticks*, of giving *vomits* and *rough cathartick*s with no other deſign than to excite pain? *Celſus*, and ſome other authors, mention *beating* as ſerviceable, but ſuch kind of treatment is deſervedly exploded at this time, as unneceſſary, cruel, and pernicious. I never ſaw the leaſt good effect of *bliſters* in madneſs, unleſs it was at the beginning, while there was ſome degree of fever, or when they have been applied to particular ſymptoms accompanying this complaint.

10. † *Laxity*, one of the *remoter* but unaccountable *cauſes* of madneſs, may very well demand medicines of an *experienced, though unaccountable efficacy*.

11, 12. Little is requiſite for the particular cure of madneſs when it is the conſequence of ‡ *gluttony* or *idleneſs*; for, *after proper evacuations, temperance is undoubtedly the appoſite remedy of the one, and bodily exerciſe of the other*: that is, gluttony is cured by being a glutton no longer, and idleneſs by being no longer idle. § Theſe are the *means of preſent recovery, and of prevention for the future, which may be effectually preſcribed to men of either character, at leaſt while they are actually mad and properly confined.*

* P. 85. † P. 86. ‡ Ibid. § Ibid.

But

But it ſeems to me a confuſed way of ſpeaking, to talk of *prevention for the future*, while a man is in an *actual ſtate of madneſs*.

The deſcription * *of putting idleneſs in motion*, that is of making inactivity active, is entertaining, and may poſſibly to ſome people ſeem *philoſophical*; *this ſtate of inactivity may*, though not without difficulty, *be artificially broke through by irritating medicines, which will not only diſlodge the delirious load of ſtagnating fluids, but alſo by their convulſive influence on the muſcles of the abdomen, and indeed upon every animal fibre of the agitated body, croud, as it were, a great deal of exerciſe into a ſmall portion of time.*

When I obſerved this gentleman at his firſt ſetting out repreſenting madneſs, as a diſtemper *but little underſtood*, though ſeveral authors had profeſſedly written upon the ſubject; and blaming others for not publiſhing their thoughts upon it; I was in hopes to have met with ſomething new or uſeful in his own performance; either a more accurate deſcription of the different appearances of the diſtemper, or at leaſt ſomething, that might lead us to a method of practice more advantageous to our unhappy patients. The manner indeed of ranging mad-

* P. 86.

neſs

neſs under ſeveral *cauſes* is new, but will not, I fear, be of any great uſe.

The firſt *intention* in the cure of this diſtemper is the removal of it's *cauſes*; now out of twelve here ſet down, how many are to be removed by medicine according to the author's own doctrine? the firſt and ſecond are given up by himſelf; little or nothing is recommended to be done in the third and fourth; the fifth is not to be cured by *rational intention*; the cure of the ſixth is *uncertain*; and the ſeventh is to be relieved by *the narcotick virtues of the poppy*; the eighth to be diverted *by convulſion artificially excited by medicines adapted to that purpoſe*; the ninth by the ſame kind of medicines made uſe of to *excite bodily pain*; in the tenth we are directed to remedies of *an unaccountable efficacy*; the eleventh and twelfth are to be cured *by proper evacuations*. So that out of the twelve *cauſes*, there are hardly more than two, that are to be removed by *rational intention*; and it is a doubt with me, whether either of thoſe two have been ever known to produce madneſs.

Upon the whole, I cannot help thinking, that this ſection has been expreſsly written, to prove the truth of what was aſſerted by the *eminent practitioner* at the beginning of the

laſt, viz. *that management did much more than medicine in this diſeaſe.*

Notwithſtanding we are told in this *treatiſe*, that madneſs rejects all general methods, I will venture to ſay, that the moſt adequate and conſtant cure of it is by evacuation; which can alone be determined by the conſtitution of the patient and the judgment of the phyſician.

The evacuation by *vomiting* is infinitely preferable to any other, if repeated experience is to be depended on; and I ſhould be very ſorry to find any one frightened from the uſe of ſuch an efficacious remedy by it's being called a * *ſhocking operation, the conſequence of a morbid convulſion.* I never ſaw or heard of the bad effect of *vomits*, in my practice; nor can I ſuppoſe any miſchief to happen, but from their being injudiciouſly adminiſtered; or when they are given too ſtrong, or the perſon who orders them is too much *afraid of the lancet.*

The prodigious quantity of phlegm, with which thoſe abound who are troubled with this complaint, is not to be got the better of but by repeated *vomits*; and we very often find, that *purges* have not their right effect, or do not operate to ſo good purpoſe, until the

* P. 97.

phlegm

phlegm is broken and attenuated by frequent *emeticks*.

Why ſhould we endeavour to give the world a ſhocking opinion of a remedy, that is not only ſafe, but greatly uſeful both in this and many other diſtempers? however, to obviate the apprehenſions, that may be conceived from ſuch an account, it would be worth while to peruſe ſome caſes related by * Dr. *Bryan Robinſon*, who does not ſeem to have been at all alarmed at this *ſhocking operation*, which, he tells us, he has preſcribed for a whole year together, ſometimes once a day, ſometimes twice, and that with the greateſt ſucceſs.

I lately received from a worthy friend of mine the caſe of a gentleman, who had laboured under a melancholy for three years; he himſelf calls it an hypochondriacal, convulſive diſorder, from which he was relieved entirely by the uſe of *vomits*, and a proper regimen. So very ſenſible was he of their good effects, that he did not ſcruple to take ſixty-one from the third of *October* to the ſecond of *April* following; and for eighteen nights ſucceſſively one each night; by which means he got rid of a prodigious quantity of

* Obſervations on the virtues and operations of medicines, p. 145. & ſeq.

phlegm, and obtained a perfect recovery. The firſt ſeventeen were compoſed of one ounce of the vin. ipecacoan. with one grain of emetic tartar, and afterwards he made uſe of no more than half an ounce of the wine. And thoſe, who are much uſed to hypochondriacal people, will find them in general leſs weakened with *vomits* than *purges*.

Bleeding and *purging* are both requiſite in the cure of madneſs; but *rough cathartick*s are no otherwiſe particularly neceſſary in this diſtemper than on account of the phlegm, and to conquer the obſtinacy of the patients, who will ſometimes fruſtrate the operation of more gentle medicines.

Iſſues between the ſhoulders, have been often of great ſervice in the removal of this diſtemper; cold bathing likewiſe has in general an excellent effect, but as it is ſometimes apt to hurry the ſpirits, it is not to be preſcribed indiſcriminately to every one.

Alteratives are often, if not always neceſſary, and in moſt circumſtances may be employed to advantage. As to *the peculiar antidote of madneſs reſerved in nature's ſtore*, it will be ſoon enough to talk of *that*, when *it ſhall be brought to light in it's appointed time*.

SECTION VI.

Of the cure, of the ſymptoms, and conſequences of madneſs. And ſome obſervations upon the whole.

THE *cure of madneſs, as well as of all other diſtempers, conſiſts in,* I. the * *removing or correcting it's cauſes*; this has been already treated of in the foregoing ſection; there remain now to be conſidered the ſecond and third *intentions* of cure, which are † II. *the removing or correcting it's ſymptoms,* and III. *the preventing, removing, or correcting it's ill effects.*

Here I expected to have met with a regular detail of the *ſymptoms* and *ill effects* of this diſtemper; but to my great aſtoniſhment, in the following paragraphs we are told, that there are *no bad ſymptoms* or *ill effects,* which ‡ *have in reality any neceſſary connection with madneſs itſelf.*

Without any aggravation therefore, we learn nothing more from theſe directions, but that madneſs is madneſs, which we are to cure by *removing* or *correcting it's cauſes,* though we cannot get at them; *by removing* or *correcting it's*

* P. 88. † Ibid. ‡ Ibid.

ſymptoms,

ſymptoms, though it has none; and by *preventing*, *removing*, or *correcting it's ill effects*, though it is followed by none that *in reality* belong to it.

The medical part of this performance is equally clear and improving; in one page we have the pleaſure to ſee, * *that conſequential madneſs is manageable by human art*; in another we have the mortification to find, that the *characters*, which diſtinguiſh *original* madneſs from it, † *are not always ſo clear and certain as to leave no room for error.* ‡ In this doubtful ſtate we are to be cautious of attempting a cure, *for fear of doing harm when it is not in our power to do any good*; though in another part of this work, we are adviſed to put in practice ſeveral methods in caſes § *almoſt always beyond the power of rational or ſpecifick relief, that nothing may be left untried.*

‖ *We are taught as phyſicians a very uſeful leſſon* which no one ever doubted; that, *although madneſs is frequently taken for one ſpecies of diſorder, yet when thoroughly examined it diſcovers as much variety with reſpect to it's cauſes and circumſtances as any diſtemper whatever.*

* P. 72. † P. 97. ‡ P. 98. § P. 92.
‖ P. 93, 94.

We

We are likewiſe taught, that * *like moſt other morbid caſes, it rejects all general methods,* and if the methods explained by the *v. g.* † are to be called general methods, and applied without judgment or diſcretion, common ſenſe will for once join with madneſs, and reject them too.

What man ever thought ‡ *bleeding* the *conſtant and adequate cure of madneſs?* § Who ever *relied on mineral waters as it's chief or ſole remedy?*

‖ *Black hellebore,* whether it be *the ſame drug recommended by the antients* or not, may be uſed to good purpoſe, though it is no *ſpecifick:* but is it neceſſary, that phyſicians ſhould be cautioned not to give *irritating medicines* ¶ *in madneſs attended with feveriſh heat?* ** *in plethorick habits, or which follows an inflammatory obſtruction in the brain?* are they ſolemnly to be told, that *** *opium is no more a ſpecifick in this diſtemper than in the ſmall pox?* or may we not ſuppoſe them to have judgment and knowledge ſufficient to find out theſe mighty matters without being thus directed?

* P. 94. † P. 94, *bleeding, bliſters, cauſticks, rough catharticks, the gums, and fœtid antihyſtericks, opium, mineral waters, cold bathing, vomits.* ‡ Ibid. § P. 96. ‖ P. 95. ¶ Ibid. ** Ibid. *** Ibid.

I declared myſelf of a different opinion from this gentleman at the beginning of theſe remarks, and have as little reaſon to agree with him now I am drawing towards the end of them, eſpecially in his laſt concluſions.

* I. *If the ſeaſon of the year is in the choice of the phyſician, to prefer the ſpring or autumn, as being in neither extream of cold or heat.*

This is ſuppoſing a caſe that never can exiſt; the ſeaſon of the year is not in the choice of the phyſician; it is his duty to apply himſelf to the cure of his patient as ſoon as he is called in, not ſuffering the diſtemper to gain ground by waiting and wiſhing for more favourable weather; that the ſucceſs of medicine in caſes of this kind, does not depend upon the ſeaſon of the year in which it is applied, is manifeſt from a recent inſtance: I never remember ſo many patients diſcharged well in any one year from *Bethlem* hoſpital, as were diſcharged thence laſt year, though the ſpring was cold, and the ſummer hot in an extraordinary degree.

† II. *Not to perſiſt in the uſe of vomits and purges at any one time for a longer term than ſix or eight weeks.*

* P. 99. † Ibid.

This

This is a very improper direction, and if ſtrictly followed will be an effectual means of retarding the cure. When evacuations are not carried beyond the patient's ſtrength, nor crouded too faſt upon him, his health of body will viſibly improve, by continuing them beyond the groundleſs and chimerical reſtriction of eight weeks.

As I think the ſecond concluſion too cautious, I cannot help looking upon the third as trifling.

* III. *Even during that term* (ſix or eight weeks) *to give a reſpite every other or at leaſt every third week from all drugs, except the gums, neutral ſalts, or gentle ſolutives.*

The meaning of theſe two paragraphs taken together amounts to this; you are not to put your patient into a courſe of *vomits* and *purges* for more than eight weeks at a time; and even during that time you muſt omit the *vomits* at leaſt every third or every other week; theſe are contradictions which nobody but our author can reconcile.

† IV. *As ſoon as the patient viſibly approaches to a ſtate of ſanity, entirely to diſcontinue theſe, and all other* VIOLENT METHODS.

I am at a loſs to conceive what can be meant by *other violent methods*; but to prevent

* P. 99. † Ibid.

a relapſe, I am convinced, there is a neceſſity of continuing in ſome meaſure the regimen, even after the cure is compleated; and I ſhall ſtrengthen what I have advanced with the words of Dr. *Mead*, where he cloſes the account he has given of this diſtemper. " * There is no diſeaſe, in which the danger " of a relapſe is greater; wherefore every thing " that has been hitherto propoſed for the cure, " whether relating to medicines, diet, or man- " ner of living, ought to be repeated for a " conſiderable time at due intervals, even after " the patient has recovered."

Had Dr. *Mead* been more converſant in this complaint, than he was, we might have expected greater improvements from him; but ſhort as his obſervations are, they contain one very true and curious remark, which I do not remember to have ſeen in any other author; " that ſome dangerous diſtempers have " ſuddenly diſappeared at the coming on of " madneſs."

To this I will add another obſervation, for which we are indebted to the laſt phyſician of *Bethlem*; that an intermitting fever coming upon a madneſs of long ſtanding, the relief of that has proved the cure of the madneſs; of this I have ſeen two inſtances myſelf, and one

* Monita medica tranſlated by *Stack*. p. 101.

of

of them in a man who had been extremely ill for three years.

The only cautions neceſſary for thoſe who are unacquainted with this complaint are; not to be too haſty in their evacuations, nor to carry them beyond the ſtrength and conſtitution of the patient: never to loſe a proper authority over him, which they will always find requiſite for his management; not to be impoſed upon by his cunning artifices; nor to give him up too ſoon as an incurable. As to medicines, there can be no particular directions; all that are proper in other diſtempers, will be found of uſe in this, when applied with judgment.

Before I have done, it is impoſſible to help taking notice of one thing, which has to me appeared very extraordinary on peruſing this work; that of the many *ſymptoms*, certainly and conſtantly attending this diſtemper, the author has not thought proper to beſtow a ſingle obſervation on any one. We are indeed told, they ſhould be removed, but without ſo much as being enumerated, they are made * *primary diſtempers*, or *the effects of primary diſtempers*, and are no more heard of. This ſeems to be great affectation of ſingularity,

* P. 89.

and

and of ſo ſtrange a kind, that I think every prudent writer ſhould endeavour to avoid it; but eſpecially, ſuch as treat of phyſical ſubjects, for they will perpetually fall into miſtakes about the diſeaſe, if they have not a particular attention to the ſymptoms: which very thing has happened in the book before us, where the author ſays, that Dover had the good luck to cure a * *Calenture by miſtaking it for the plague*; what foundation he has for ſaying ſo, no man can imagine; if we believe the account given by Dover, there can be no doubt of the diſtemper; the ſymptoms enumerated, which are many, being certainly peſtilential, and at the ſame time there is not one peculiar to the *Calenture*.

Having gone through the obſervations, that occurred to me upon this extraordinary performance, it muſt now be left to the impartiality of the publick to determine between the Treatiſe and the Remarks.

If Dr. Battie ſhould have †† *miſcarried in his undertaking*, I cannot think that the *judicious reader will be* HEREBY *inclined to turn his thoughts to the ſame ſubject*.

* P. 47.

MVSEVM BRITANNICVM

FINIS